STARKEY Revived,

OR

COLLECTIONS

OUT OF

NATURE'S Explication

AND

HELMONT'S VINDICATION:

Being a ſhort Examination of the State of

PHYSICK

As Now Practiſed.

PART I.

Publiſhed for the Information and Caution of ENGLISH-MEN.

By *R. FLETCHER* Chymist.

Be not Wiſe too late.

...nted for the AUTHOR,

1676.

X58C-280

TO THE

READER.

Courteous Reader,

WHen I *considered the great* Pride *and* Ignorance *of the* Collegiate Doctors *of* Physick, *compared with the* Simplicity, *sound* Judgment, *and Experimental* Knowledge *of* Chymical Physicians, *whose* Principles *are now lately published, with the Reasons of their Dissent from the* Colledge, *in a small* Tract *intituled*, The Principles of the Chymists of London Stated, *&c. I wondered in my self how the* People *could so tamely acquiesce in the uncertain and chargeable* Prescriptions *of these* Doctors, *and especially for these* 20 *years last past; during which so many* Testimonies *of their* Ignorance *and want of Judgement, have been exposed to the View of all.*

But this my wondering soon ceased, after I had well weighed the Clandestine Art,

and ſubtile Practice *of the* Galenical Tribe (*as our Author here calls them*) *to inſtill into the Minds of Men a more than Common Prejudice againſt* Chymiſtry *and the* Profeſſors *thereof; exclaiming againſt the* Art, *becauſe they underſtand it not, and branding the* Artiſts *with ſuch Marks of Infamy, as* (*if right took place*) *they themſelves ought to bear, ſolely and only becauſe they are painful, ſtudious, and induſtrious Men, who labour in the Cure of the* Sick *with admirable Succeſs. Thence it is that the* Colledge *perſecute them, and, conſulting with* Demetrius, *find cauſe enough thus to reaſon; If this* Sect prevail, *Our* Craft, *by which we get our Wealth, will come to nothing. Here lies the Streſs of all, this is the Sum of the whole matter,* Wealth *is that which they ſeek, and the* Health *of the* Sick *is ſought by* Chymical Phyſicians. *Here the Difference is ſtated between* Galeniſts *and* Chymiſts. *Now*, Reader, *conſider the following* Collections, *and you will find no leſs Diſproportion between the Reme-dies of* Collegiates *and* Chymical Practi-tioners, *who in Preparing* Medicines, *and Curing Diſeaſes therewith, as far ſurpaſſeth them, as Gold excels Lead. The Author of* Nature's Explication, *and* Helmont's Indication, *whence I tranſcribed theſe*

Collections, *justifies and commends himself sufficiently in his Works, therefore needs no* Encomium *of Mine. I only wish every* Practicioner *of* Physick *to labour as he did in the* Fire (*and not in reading Authors only*) *for the attainment of true* Medicine, *which far exceeds all the Treasures of Worldly Mortals, Farewell*

Courteous Reader, *and favour the attempts of him whose aim is thy Good whilst he is*

R. FLETCHER.

STARKEY

STARKEY Revived; Or, COLLECTIONS out of NATURES *Explication*, And *HELMONT'S* VINDICATION.

PART I.

THE *Art of Medicine* (ſaith our Author) contains theſe Branches. Firſt the Knowledge of Diſeaſes, and Secondly, the way of their *Cure*. This alſo contains three parts, Firſt the Election of the *Subject*, Secondly the *Preparation*, and Thirdly its *Adminiſtration*.

Adminiſtration includes a true Knowledge of its Vertue, and conſequently a proportionable and convenient Application, in reference to the Cauſe of Diſeaſes, and the State of the Patient.

Therefore, to proceed to what I intend, I ſay, *Medicine* is the *Art* of Knowing, Curing, and Reſtoring all Diſeaſes and Defects, unto which Mankind is ſubject, in reſpect of the Body. I expreſs *Knowing*, *Curing*, and *Reſtoring*, not without Cauſe, as I ſhall by and by explain.

Knowing, I ſay, becauſe the Knowledge of a Diſeaſe is, as it were the *Phyſician's* Line and Plummet, by which he works or ſquares his Judgement. By This he judgeth the facility or improbability of the Cure. For, though no Diſeaſe in its kind is Uncurable, yet many particular Perſons are not Curable.

Curing is as much as to ſay, taking care of the Sick, and imploying diligence about them. Neither is any Diligence enough, or any Care

promiſcuouſly taken ſufficient (for the Nurſe, Cook, *&c.* do carefully attend the *Sick-party*) but *Cure* and *Care* muſt be joyned together, being indeed all one, and but the Engliſh of the *Latin* word *Cura*. For the true *Care* of a *Phyſician*, is that which directly tends to the Recovery of the *Patient*, and that with as much ſpeed and ſafety as may be.

I add *Reſtoring*, as the grand Mark of a real and true Son of Art. It is his *Diploma*, by which he appears to be one created of *GOD*, and not by the *Schools*: for their *Creatures* they adorn with Titles, *GOD* graceth his with real Abilities.

The Care and Cure of a *Phyſician* created by *GOD*, is not conſiſting only in re-iterated *Viſits*, feeling of *Pulſes*, and toſſing of *Urines*, ſtirring of *Cloſe-ſtools*, and appointing *Purges*, *Vomits*, *Bleeding*, *Fontinels*, *Bliſters*, *Scarifications*, *Leeches*, and ſuch like enfeebling *Martyrdoms*; nor in preſcribing *Syrups*, diſtilled *Waters* of Green Herbs, *Lozenges*, *Electuaries*, and ſuch Fooleries; nor doth he overſee the *Kitchin*, to make this *Jelly*, or that *Broth*, or this *Clyſter*, or the like: but like a valiant *Achilles* or *Hercules*, he aſſails the Diſeaſe with powerful and prevailing *Medicines*, and for *Diet* is not ſo preciſe; provided always *Meat* be not taken immoderately of any Sort, and that *Diet* he approves for a Sick Stomach, which is of eaſieſt Concoction. He doth not cowardly ſum up a Catalogue of Incurable Diſeaſes, crying out, *Incurabilia*. They are Incurable; becauſe he knows not to cure them: but the true *Son* of *Art* makes appear, that all Diſeaſes in their kind are Cur-

And now my reverend *Doctors*, what is the *Art* that you think your ſelves *Maſters* of, ſo that you would perſwade your ſelves to be the very natural Sons of *Æſculapius*, and would binde all Others to your pretended *Art* and *Method*? What is your *Art*, I ſay, that you ſo contend for, and perſecute Others, becauſe they reject and diſown the ſame, profeſſing a more certain *Art* and Method of *Curing*, then yours at this Day proves it ſelf to be?

Let us weigh it in the Ballance, let us conſider it, and compare the ſame with this *Art* of ours, which we commend and admire; and I doubt not, but as a ſhadow before the *Sun*, ſo your appearing *Art* will paſs away, before the true *Art*.

Can you cure the *Gout*? You can cure, you will ſay, the *Running Gout*. Speak ſoftly, I pray you, leaſt ſome of your *Patients* hear you, and object this: *And why then did you not cure me?* 'Twill be a ſerious Check.

Coughs, *Colds*, *Hoarſneſſes*, *Head-Aches*, *Tooth-Aches*, and the like; nay, often the *Simple Itch*, and *Scab*, doth reproach you at home, and outdare you abroad: but what's your Excuſe? They are *Trivial Caſes*. By which it appears, that if other Diſeaſes ſhould become as common as theſe, they would be too mean for the *Doctor's* Reverence; and good Reaſon, becauſe they are above his Abilities.

How often ſhall a man find the *Doctors* Worſhip himſelf tormented, and at his Wits-end, with the *Tooth-Ach*, or *Head-Ach*; muffled up for an *Hoarſneſs*, often Coughing at every Breath: to ſ[illegible], if you object this *Proverb*, *Phyſician heal* [illegible], he will thank you heartily, as much as

though he did. For he knows he cannot do it, but it must wear away; perhaps he will take some old Wives Medicine, *&c.* If another come to him for the same *Grief*, he is strait at his Rules of *Art*: The *Cough*, saith he, is caused by a *Catarrh*, and therefore first you must Purge, and then make an *Issue*, and then use *Conserves* of *Fox-lungs*, and such like Remedies. But why doth he not use these Tricks himself? This is the reason, he knows it is a folly, for these Remedies are invalid. Yet be it as it will, he that hath Money shall have his Counsel, which he will not take himself; because no Body will pay him for it; other Good he expects none, but the *Patients* confidence he hopes, will help out the Insufficiency of the Medicament, which therefore he will confidently prescribe, and count this his *Counsel* worth a *Fee* to another, which to himself would not be worth taking.

Well be it so, that according to the Proverb, *Aquila non capit Muscas*, the *Doctor* is above these petty Employments, which are too vulgar; which might be the better believed, if he were free from them himself. Yet I desire to be informed what they say to the *Gout*, is not that a Disease worthy their *Care* and *Cure?* Yes undoubtedly, for it is a Distemper that often follows great Men and *Heroes*, whom it so affects, that he should not be unrewarded (and that highly) that could perform such a *Cure*. Here the *Doctor* hath proved his Skill and Method even unto Nauseating, and at last he concludes it to be *Incurable*.

But perhaps upon some disorder of the Body, by sudden Heat, and Cold, there may be caused

a running and very ſharp *Pain*, which is accidental, and therefore tranſient; the *Doctor* is adviſed or conſulted with: He preſcribes *Fomentations*, *Ungments*, *Plaiſters*, *Sear-cloaths*, and *Scarrifications*: Then he purgeth the Body once or again, as the Phanſy takes him; perhaps he will cauſe *Bliſters* to be drawn, and after them order *Iſſues* to be made. Then he preſcribes a *Dietary*, and perhaps will have him Sweated, the *Pain* goeth away ſometimes, *&c.* and at other times he uſeth *Bathing* of the Part in hot *Baths*, either wet or dry. After all this, the *Doctor* ſtroaks his *Beard*, and perſwades himſelf he hath cured the *Running-Gout*, which oftentimes a good Old-woman, Sweating a *Party* ſo taken ſoundly, with *Carduus* or *Camomil* Poſſit, and bathing the places affected, with *Brandy* warmed, hath performed the like.

This, O This is the *Doctor's* Method, this is the *Art* they ſo magnify, in reſpect of which a Chymical *Phyſician* in Contempt is by them termed an *Empirick*, *Mountebank*, and what not?

We have ſeen their Myſtery in common Maladies, which are too vulgar for them; a Gallant Excuſe! and in more difficult Caſes alſo, in which, being convinced by daily Experience, and Opportunity of being more fully convinced ſtill preſenting it ſelf, a Confeſſion of their Impotency hath been extorted from them; yet Palliated with ſhameleſs *Falſhood*, that ſuch *Diſeaſes* are *Incu-*

Which Cenſure they give on a multitude of other Diſeaſes, as the *Phthiſick*, *Conſumption*, *Dropſy*, *Palſey*, *Epilepſy*, and many others, which to relate or name, would create too great Tediouſneſs.

But

But a true *Physician* acknowledgeth none of these shameful *Distinctions*, of *Trivial* and *Considerable* Diseases, nor that false *Distinction* of *Curable* and *Incurable:* but by his *Art* (with *GOD's* Blessing) he is able to cure and restore to their Integrity, all Distempers, of what kind soever; which I shall briefly, yet fully clear up and demonstrate.

If any of you desire to know how I prove all Diseases to be Curable, who am so confident to affirm it, I shall ask *You*, How you prove any Disease to be *Incurable*, which you so confidently affirm to be so? I know, that whatsoever you will answer (although with much Circumlocution) it will tend to this; Namely, because you never could certainly cure such Diseases, therefore you judge them to be *Incurable*. In very Truth, *Gentlemen*, if *You* from Negative Experience are so bold to collect a Positive *Maxime*, and confidently pronounce that *Incurable*, which you cannot *Cure*: I hope you will give the like Liberty to a *Son* of *Art*, to affirm those Diseases to be *Curable*, which he hath often and certainly cured.

Worth Derision was that of an *Idiot*, who being asked how many Seven and Seven was, counted it on his Fingers, and could tell the Number, and being asked again how many Four times Seven was, his Finger-Arithmetick failing, he could not tell; and at length being asked how many Seventimes Seven was, he said, *No Man could tell*; he thought some men might possibly count up 4 times 7, but 7 times 7, *GOD* only knew. So [illegible] some Diseases you think you can Cure, others [illegible] you

you cannot; ſome more experienced in your *Art* can: but the *Knotted Gout*, *Stone*, *Strangury*, *Epilepſy*, &c, *GOD only can Cure*.

This is your *Sentence*. Some things often ſucceed in your hands, and ſome things rarely, therefore ſuch Diſeaſes are *Curable*; others never ſucceed, therefore they are *Incurable*.

Is all Wiſdom with you? Is *Nature* limited to your Knowledge? Shall that *Skill* not be accounted true which you have not? Fie on all ſuch arrogancy, and fie on all Poſitive Concluſions drawn from *Negative Experience*, which is but Ignorance. For what is *Negative Experience* but want of *True Experience*, and what is that but Ignorance? Tell me ſeriouſly, why ſhould you account that *Incurable*, which you cannot cure? What have you tried for to give ſuch a reſolute *Sentence*? Do you know all Natural Things, with all their Preparations, and the Vertues of them, both in their Simplicity, and what they may be advanced to by a due *Preparation*? Or do you think that this is needful for a *Phyſician* to know? Do you think that Diſeaſes will be ſcared into a conformity by the vengeance of your Gravity? Or what is the matter? For ſhame, confeſs the *Truth*, and ſay it is a *Refuge* only for your ignorance and lazineſs, that you have compiled that *Catalogue of Incurable Diſeaſes*, and, if you be not paſt all grace and ſhame, attend to him, who offers to inform you better.

If the *Cure* of the *Sick* be your *Aime*, and the *Good* of *Mankind* your *End*, do not envy a profitable *Truth*, becauſe it is fallen out of your *Lot*, which you might poſſibly have ſhared in, had you been induſtrious in your time and youth. But then being too

ſlotah-

ſloathful to learn, and now too proud to confeſs your Ignorance; I cannot expect but you will be like *Momi* and *Zoili*, ſnarling at what you cannot imitate, *&c.*

The Truth is, what you affirm to be impoſſible, that I will yield to be very difficult (which difficulty reſpects not the Cure; for all Diſeaſes are alike to a *Noble Medicine*) nevertheleſs, although difficult, yet they are not to be deſpaired of by a *Phyſician*. But let me *query* with you a little.

Is it the reading of *Ariſtotle* that will make a *Philoſopher?* or of *Gallen*, *Hippocrates*, *Avicen*, *Meſue*, or *Fernelius*, *Sennertus*, or the like, that will make a *Phyſician?* Is it the reading over of *Herbals*, or learning the Form and Hiſtory of *Plants*, that will make a true *Son of Art?* No verily, it requires a far greater diligence, There are Medicines to be made, that will cure all Diſeaſes, none excepted; which if the health of Men, and conſcionable performing of your Duty, were a thing you made conſcience of, you would ſeriouſly mind, and not ſuffer ſo many to languiſh and periſh, hopeleſs and helpleſs, when GOD hath appointed means abundance for their *Recovery*. Tell me, did you never read of a Medicine created out of the *Earth*, which he that was wiſe ſhould not deſpiſe? Did you never read, that the Sick have need of a Phyſician? To what end, I pray you? Was it to prove one of *Job's Comforters*, that is, to tell him that his Sickneſs is uncurable? If ſo, then the Sick have no need of him. But in that the Sick hath need of a Phyſician, it muſt needs be underſtood, that the Phyſician hath, or ought to have *Remedies* to help ſuch an One, or elſe (as I ſay) he hath little need of him, to take his Money.

torment him with his *Rules of Art*, which are to no purpose, if he be *Incurable*.

Did you ever (or not) read that GOD created the Physician in such Cases, for *necessity*? What honour think you, is a Physician like to receive, who when he is called to some *Patient*, hath this shameful Subterfuge, *It is not to be done*?

Basilius Valentinus his Cures are beyond your Cavils; so that he dared all the *Doctors* of his time to the Field (as I may say) nor was he so contemptible a Man, as to have so far exposed his Credit to derision, in making such a *Challenge*, had not his *Cures* been notorious.

Suchten, a Man of no obscure Family, and *Georgius Phœdro*, did both promise and perform the *Cure* of *Diseases* counted *Incurable*.

Count Trevisan, in his Treatise *De Miraculo Chymico*, reckons up all Diseases stiled *Incurable*, which he affirmed that he had cured by his Medicine.

Paracelsus, to the admiration of all *Germany*, did both promise and perform the like; as is beyond denial testified of him by an honourable Prince of *Germany*, in a famous *Epitaph* for that end set upon his *Tomb*.

Quercetan after him did effect most mervellous *Cures*, by this true *Art*, whose own Testimony, the Quality of the Man may make Authentical.

And in our Age, *Helmont* did perform the same to admiration.

What can you say to these Men, *Good Master Doctor*, are their Testimonies true or not? I suppose [illegible] *Question* will prove to you, as *Christs* in the like [illegible] to the *Pharisees* and *Scribes*, concerning the [illegible] of *John*, when he asked them, *Whether it*

were

were from heaven, or of men? If you confeſs it to be true, then I ask you, Why you do not follow them, why do you not believe them, why do you perſecute their followers, why do you reproach the *Art* it ſelf, ſo ſignally teſtified? If you ſay it is not true, the People will condemn you, your Chieftains will convince you of Lying. *Sennertus, Fernelius,* and others, have been forced to confeſs That of this Art, which would make your Ears glow to hear it in Engliſh, which ere long will be publiſhed.

And to deal in good ſadneſs, how come you to know any thing concerning the Art of Medicine? Have you it from Teſtimony? Are not Authors, Authorities, your main Pillars? Suppoſe your ſelves to be as you were before you had any Practice; yet you were dubb'd *Doctors*: and what was all your Skill then, but on Credit? Are not the *Herbals* but ſo many Collections of the Judgments of ſuch Authors, as have written on the Subject? And are the Opinions of ſome Men that you fancy to be believed before the abſolute Teſtimony of other Men's Experience? What partiality is this? What had *Galen* to induce Credit, more than *Paracelſus, Helmont, Count Treviſan, Valentinus, Quercetan,* and thoſe of this Art, whoſe Perſons were Noble, whoſe Learning not contemptible; and who wrote not their *Placits* but their *Experiences*; not what they thought, but what they had done, and could do? Is a *Negation* to be accounted as an *Oracle*, before a poſitive *Affirmation?* Away with this Madneſs! If you deſire a *Reaſon* for the *Curableneſs* of all *Diſeaſes*, I anſwer, *The Effect is to be a proof of the Cauſe.*

I ſuppoſe you are ſo good *Logicians*, as to know the *Cauſe* and the *Effect* do mutually agree [illegible] with

with other. If all Diſeaſes in kind have been, are, and may be cured, then they are *Curable*. The Aſſumption is proved by Teſtimonies ſufficient, and by Experience.

The Inſufficiency of Vulgar Medicines is the Cauſe why many Diſeaſes are ſeemingly *Incurable*, and by them ſo called; as by their *Catalogue of Incurable Diſeaſes* doth plainly appear; where is ſet down, what, and how many *Diſeaſes* there be, which the *Doctor* confeſſeth are without the Reach of his *Method* and *Medicines*.

Now let us conſider the Efficacy of their *Medicines*, and the Fruit of their *Method* in other *Caſes*, which themſelves account *Curable*; and examine what they do perform thereby.

And firſt, to begin with *Fevors*, I pray tell me, Do you certainly cure them? No verily; nay, the contrary. There are very great Varieties of *Fevors*, ſome are *Diary*, and of their own accord end in a Fit for the moſt part. Here perhaps the Doctor is called, and preſcribes a ridiculous *Medicine*, with a ſevere *Diet*, and the Party recovers of the Diſeaſe, which of its own accord would have ceaſed; or at moſt, *Nature* being holpen by a *Sage* or *Carduus Poſſet*, and Sweat procured thereby, would have been eaſily cured, with little or no charge.

The *Cauſe* of theſe *Fevors* being a light Error in the firſt Digeſtion, and not affecting the *Spermatick Membrane* of the *Stomach* with any malignant [illegible]ion, is eaſily avoided by one (and that often [illegible]us) *Fit*. But when the *Doctor* comes to [illegible]ient, finding him very ill at Stomach, reſt[illegible] often with much pain in the Head, very [illegible], and with a thick Pulſe, he for a time ap-

points

points him ſome Cooling Julip, and perhaps ſome Simple Cordial; and by this means hindring *Natures* Indication, the party, who, after a ſound Sweat, would the next day be pretty well, is like a Sea-ſick Man; though the Rigor of the former day be abated, yet he is untoward, with a dejected Appetite, and ſomewhat Fevoriſh: then the *Doctor* preſcribes a *Purge*, to carry off (as he ſaith) the *Peccant Matter*, and in a word handles the Caſe ſo artificially, that he will make a fortnights Cure of it, ſometimes twice as long. This then he accounts a great Cure, and to make it more eſteemed, he will make it coſtly enough, the *Apothecaries Bills* oft times, in ſuch Caſes, riſing to five, ſometimes to ten pounds, and the *Doctor's Fees* to as much; when as the Diſeaſe, at the firſt taking in hand, was but a plain *Diary*, though before the *Doctor's* making an end, it's by his *Rules of Art* changed into a *Synochus*.

Nor may this ſeem a falſe Imputation, for I have known the like done, where no *Fevor* hath been before; yet the *Doctor*, by his *Art of Preventing Diſeaſes*, hath not only cauſed a Diſeaſe, but alſo promoted it ſo far, that all its future Maladies, have been certainly prevented, and the *Grave* hath covered his Error.

'Tis a ſhameful Excuſe, that *Doctors* uſually make, when any die under their hands, that they proceeded according to the *Rules of Art*, though this Art be worſe than the Art of a *Tinker* or *Taylor*: For let either of theſe be called to do any of Work that is in their Trade, and they will do it you ſtrait, if or no it be to be done, and no taking will perform it; only the *Doctor*, if

to a *Sick Patient*, will in lieu of a large *Fee*, tell you what the Diſeaſe is (at leaſt what comes in his mind at that time, and which he thinks will ſatisfy an *Ignorant Patient*) and what's this? The Sick Man needs a *Phyſician*, not a Witneſs of his miſery. Well, Ask him concerning the *Cure*, he will tell you he can promiſe nothing; for the Bleſſing is only in *God's Hand*, but he will do his Endeavour. A Religious Anſwer, and as well garniſhed, yet it is but a *Vizard* to hide a grievous *Im* ——

For as our *Life*, ſo all our *Actions* are in the *Hands of God*; 'tis he that Buildeth the Houſe, elſe in vain is the *Work* of the *Workman*. *The Husbandman's* breaking up his Ground, ſowing his Seed, and manuring his Land (even this ſaith the *Prophet*) is of the *Lord*; he teacheth him and helpeth him, elſe he could do nothing. So, In *God* we Live, Move, and have our Being. And when we ſpeak of ordinary natural things, to be ſo cautious in ſpeaking, as not to promiſe any thing without mentioning of *GOD*, is commendable. Yet as it may be uſed, or rather miſ-uſed, this may ſeem not only ridiculous, but in a manner an affected taken of *God's Name* in vain. As for inſtance, If a Man be deſired to make a *Garment*, and he promiſe not abſolutely, but with a *Proviſo*, *If God permit*; it is *Chriſtian* like; but if he deſire *God's Bleſſing* as to the *Effects*, the *Cauſe* being granted, that is ridicu- as if he ſhould ſay, I cannot promiſe to a *Garment*, yet I will uſe all the *Skill I* my *Endeavours*, but it is in *God's Hand* ſhall become a *Garment* or no. So if a uld be bidden to kindle a *Fire*, and he could not promiſe to do that, but

he would do his Endeavour, *God's Bleſſing* muſt give the Succeſs; how ridiculous was this? but, more, if for *Fuel* he ſhould take *Stones*, and for *Fire*, ſomething of a differing *Nature*; and excuſe himſelf, as having done what was to be done on his part, but *Gods Bleſſing* not concurring, the Effect did not ſucceed according to Deſire.

Not unlike is it in this Caſe: A *Doctor* is called to a *Patient* taken with a *Fevor*, he firſt orders him to be Let Bloud, then purged upward or downward, or both wayes; the *Diſeaſe* yet increaſing, he then gives his *Cooling Julips*, *Pectorals*, *Electuaries*, *Conſerves*, and *Syrups*; withal, he preſcribes *Cliſters* or *Suppoſiters*, *Lotions*, for the Mouth, and ſuch fool —— If notwithſtanding all this, the *Diſeaſe* continue and grow more violent, he then expects the *Criſis* of *Nature*, only he will perhaps apply *Pidgeons* to the *Feet*, or *Veſicate* the External Members for Revulſion ſake. And yet if the *Patient* die he holds himſelf excuſed, as having followed the *Rules* of *Art*, and done what was to be done; only the Succeſs (as he ſaith) being in *God's Hand*, he therefore could not help it, if *GOD* did not ſee good to make the *Medicines* applied effectual for the Mans Recovery,

But as it is a ſad Thing, that the *Grace of God* pretended ſhould be uſed as a Covert unto Wantonneſs; ſo it is no leſs hateful, that the *Providence* of *God* ſhould be miſapplied, and made an excuſe for *Idleneſs*, *Ignorance*, and *Unconſcionableneſs*. [illegible] knows not that our Life is in *God's Hand*, [illegible] dinarily preſerved or loſt by the Uſe of [illegible] Things proper thereunto? Even *Ha*[illegible] would be certainly mortal, if not ap[illegible]

Meat, appropriated thereto, by the Appointment of *GOD*. And if *Stones* were uſed for Food, no Man would doubt to impute Death in that Caſe to the want of Food, as the immediate *Cauſe* ſubordinate to the *Providence* of *God*: ſo is it in this *Caſe*. And in Truth, *GOD* can, but rarely doth, work *Miracles*; a Man rarely is ſtarved to *Death* amidſt varieties of *Victuals*, or pined for *Thirſt*, where Drink is plenty; much leſs where he may and doth, both Eat and Drink at pleaſure. So then, as to the ſtarving of a Man is required want of Meat and Drink, or either of them; ſo to the periſhing of a Man under a *Fevor*, is required the defect of a true *Medicine*, or want of timely application.

It is not every ridiculous *Slop*, that is a *Medicine*, nor any promiſcuous *Care* of the *Sick*, that is the True *Art* of *Cure*; that is a *Medicine* indeed, which hath a power to perform what the *Phyſician* promiſeth, or the *Patient* expecteth. So then, the *Art* and *Medicines*, which are required for *Cure* (not for *Pretence*) are to have Relation to Actual *Recovery*, as a ſufficient *Cauſe* to the *Effect*, which is certainly effectual. 'Tis as natural and certain for a right *Medicine* to Cure a *Diſeaſe*, as it is for *Fire* to inflame combuſtible *Things*, for the *Sun* to give *Light*, for *Water* to quench *Fire*; and the contrary would be ſupernatural: yea, I am bold to affirm, that it would be as ſtrange for a True *Medicine* rightly applied to miſs the *Cure* of a natural [illegible] as for the *Fire* not to conſume a combuſtible ſubject.

[illegible] for *Doctors* to pretend that they uſe the [illegible] that according to the *Rules* of *Art*, but [illegible]*ſſing* not Concurring, the Effect doth not

anſwer Expectation; is as much as if they ſhould ſay, That *GOD*, to render their *Labour* and *Care* fruſtrate, doth work *Miracles* daily, in denying the *Natural Effect* to an adequate *Cauſe*. But if ſo, they may juſtly fear themſelves to be highly out of *God's* Favour, if he will croſs and pervert the ordinary Courſe of *Nature* (and that daily and commonly) to fruſtrate their Endeavours; or elſe they muſt confeſs the *Truth* as it is; Namely, That their *Method* and *Medicines* are not to be eſteemed as an Adequate *Cauſe* to the *Effect*, *viz.* For *Cure* of *Diſeaſes*; and then, What is their *Art*, but a ſhameful *Impoſture* and *Cheat* of the *World*?

I would gladly have ſome of the *Galenical Tribe* to ſalve this *Argument*, by Reſolving the *World*, to what *Diſeaſes* their *Art*, *Method* and *Medicaments*, are Adequate *Cauſes* in reſpect of *Cure*, and in reference to *Recovery*. If to any, then in ſuch *Diſeaſes* they may as confidently *Warrant* the *Effect*, as a *Gunner* to fire a *Gun* that is charged with good *Powder*, and he with a lighted *Linſtock* in his hand; nor is it *Preſumption* in the one more than in the other. But alaſs! Is it not evident, if a *Doctor* be called to a *Sick Man*, though at the beginning of the *Diſeaſe*, and whilſt he is in his full ſtrength, yet he can promiſe nothing, but to do his Endeavour, as the Man doth, who (according to the *Proverb*) thraſheth in his Cloak: Whence it appears, That whenever any one Recovers, his Recovery only is through *Nature's* Benignity, not by the *Art*.

Contrariwiſe, A True *Son* of *Art*, [illegible] undertaketh a *Diſeaſe*, and as certainly [illegible] what he undertaketh. He comes armed with

erful *Medicaments* (and not with a ſimple impotent *Method*) which are as effectual to the *Sick Perſon* for his Recovery, as *Water* would be for the quenching of *Fire*. Not that he atttempts any thing without the Bleſſing of *GOD*; for he acknowledgeth it a great Mercy of him, firſt to have provided ſuch *Medicines* in *Nature*, for ſuch *Maladies*; and ſecondly, in reavealing them to him for the help of Mankind; and laſtly, in bringing him to thoſe who find help by him. For otherwiſe, where *GOD* intends a Diſeaſe ſhall be fatal to any, he with-holds the *Means* from him, either totally, or ſo long, as till it be too late to recover him.

For, Although the *Conſequent*, which is drawn from the *Cauſe* to the *Effect*, be certain and undeniable; yet the *Cauſe* may happen to be fruſtrated of its *Effect* by *Accident*: but ſo, as the *Cauſe* ceaſeth not to be a *Cauſe*, notwithſtanding I might bring an inſtance of all *Generations*, which by Accident may be hindred: the *Fire* may not burn what is Combuſtible, if accidentally that Matter be made too wet; ſo *Water* cannot totally quench *Fire*, if the quantity be too little; ſo a *Man* Diſeaſed cannot be Cured by a *Medicine*, if Death have already poſſeſſed the Principal *Parts*; or if the *Party* be not ſenſible, and ſo will not take it, but refuſe to uſe the True *Means*. For it cannot be otherwiſe, but that a *Medicine* ſhould work its True *Effect*, elſe it is no True *Medicine*.

But here it will not be amiſs to anſwer a *Cavil*, that not but ſome Adverſaries will object to me, as was objected to *Paracelſus*: *Do you Cure all? none of your Patients Die?* To theſe I anſwer, that indeed all do not Recover; and

againſt all *Diſeaſes* there is a *Remedy*, but againſt *Death* none: That only is out of the Reach of all *Medicines.*

Now if *GOD* hath numbered a Man's days, and finiſhed them, it is not to be objected to the diſgrace of a *Medicine*, that it cannot prevail againſt the *Irrecoverable Decree.*

If that were all to be objected againſt the *Galeniſts Method* and *Practice*, we ſhould never find fault with them; for it is appointed for all Men once to die, and all our days are numbred.

But with all this, *We* ſay, although our *Medicines* cannot triumph over *Death*; yet are they prevalent againſt the *Miſeries* of *Life.* They will prevail over a Diſeaſe, even there where Recovery of *Life* is impoſſible; There I ſay, they will give Eaſe.

Therefore a True *Febrifuge* will refreſh, abate *Symptomes*, compoſe and quiet in ſome meaſure; even in that Body, in which the Seat of Life is poſſeſſed by Death.

Sometimes the ſtroak of Death deludes with the Face of a Diſeaſe, at leaſt with ſome of the common uſual *Symptomes* of a *Fevor*, not eaſily to be diſcerned; becauſe, as we ſay (*Præter Spem*) not hoped for, and ſo not readily believed: As on the other hand, what a Man would not have, he is not apt to believe. Add to this the Commiſeration We have to thoſe that are afflicted and in Sickneſs which would make us deſire to be inſtrumental in any Thing, which is for their Recovery.

But laſtly, If a Man do doubt the worſt, [illegible] not good to affright the *Patient* with his [illegible] which leave a deep Impreſſion on his S[illegible] render the hopes (if any where) often d[illegible]

To conclude, nothing is without a *Cauſe*, and therefore *Diſeaſes* are Cureable; becauſe *Medicines* are endued by *GOD* with ſuch a *Vertue*. And although ſome particular *Diſeaſes* having their peculiar *Cauſes*, are exempted from the *Rule of Generals*; yet a *Son of Art*, by his *Medicines*, is able to Cure what is Curable (which all Diſeaſes are in their kind) though ſometimes the Diſeaſe being heightned almoſt to its utmoſt period, before he is called, he cannot effect the deſired *Cure*; becauſe *Death* having conquered the principal *Parts* or *Places*, and put the *Natural Spirit* to flight, will not accept of any Truce. Sometimes the Party is ſtruck with Deaths ſtroak at the firſt, which cauſeth a Commotion of the *Archeus*, diſdaining to be ſo overmaſtered by its Adverſary, and doth appear like unto another Man, having an ordinary Acute *Diſeaſe*; yet without poſſibility of *Cure*, unleſs by his power who can raiſe the Dead.

Sometimes the *Patient* hath undergone ſo much of the *Galenical Tribes* Methodical But —— that he hath not ſtrength left to help the *Phyſicians Medicines*, *Nature* having been ſo exhauſted, that through great debility it faints under its Load; nor hath it vigor enough left to co-work with the Medicine, and ſometimes the Defect or Want of ſuch *Arcana*, as every True *Son of Art* can command, gives being to many *Hereditary Diſeaſes*, and to ſome *Chronical Diſtempers* alſo, which are raiſed [illegible] more than uſual height; ſo that they are out [illegible] reach of his *Medicaments*, which otherwiſe [illegible]e Cured by a powerful *Arcanum*.

[illegible]e is the goodneſs of the *Moſt High*, that no [illegible]ruly boaſt himſelf to be a real *Son of Art*,

but he that hath at Command *Medicines* to Cure the moſt Common and Truculent *Diſeaſes*; as for inſtance: *Fevors*, *Pleuriſies*, *Fluxes* of all ſorts, *Agues* of every kind, *Small-pox* and *Meaſles*, which are indeed but a Branch of *Fevors*, *Calentures* alſo, which belong to the ſame Head, the *Jaundies*, *Head-Aches*, *Tooth-Aches*, with all running *Pains*, *Hypochondriack Cholicks*, Affects of the *Womb*, and *Obſtructions* of all ſorts, cauſing *Indigeſtion*, *Palpitations*, *Syncopes*, *Vertigo's*, &c. which a True *Son of Art* can rationally undertake and Cure. And though ſome may be paſt Recovery of Life, as is before ſaid, yet even to ſuch, his *Medicaments* will be effectual for *Eaſe* and *Comfort*, and the abating of raging *Symptomes*: which is an *Effect* not to be deſpiſed where more cannot be attained.

Therefore, *That* may well and truly be accounted a *Febrifuge*, which ordinarily, ſpeedily, and powerfully *Cures Fevors* of all ſorts, at firſt or ſecond day oft-times; but ſeldome exceeds four days in *Continual Fevors*, if adminiſtred in the beginning; and *Agues*, oft at one Fit, ſeldome miſſeth the third or fourth, at moſt.

I know what will be ſaid in Calumny againſt me, namely, that I am an *Empirick*; and by an *Empirick* they would have uſually underſtood, One who Practiſeth by *Fortuitious Receipts*, without *Knowledge* of the *Cauſe* of the *Diſeaſe*, or *Nature* of what he Adminiſters, and therefore ſhoots his ſh[illegible] at randome.

This hath been an old *Reproach*, caſt upon *Celſus*; *Helmont*, *Quercetan*, and all *Chymi[illegible]cians*; and therefore I ſhall not wonder caſt upon me.

But, as a worthy Friend of mine, when a *Doctor* of the *Galenical Tribe*, very paſſionately reproached Me to him as an *Empirick* and *Mountebank*, asked him the difference between ſuch an One and a Dubb'd *Doctor*? The *Galeniſt* anſwered, *The one ſhot at randome, the other wrought according to Art and Method.* To which my Friend replied, That to his knowledge I cured not only ſpeedily, but conſtantly, thoſe Diſeaſes, which the other *Doctors* always failed in Curing. Now, if this were the difference between an *Empirick* and a *Colleague* of the *Colledge*, that the firſt at randome (as he objected) never, or very ſeldom miſſed, but the ſecond (or ſuch as himſelf) by Art, never, or very ſeldom, hit the Cure; he had rather have an *Empyrical*, certain, conſtant and ſafe *Cure*, than an Artificial miſſing of the ſame.

It is known to the moſt vulgar and ignorant, that not only *Chronical Diſtempers* are out of the *Doctor's* reach, but all Acute Diſeaſes alſo, which *Nature* of her own accord doth not cure, as is apparent by the *Effect*. For how many *Fevors* do they cure? Certainly none, if we judge that for a *Cure* (which is indeed ſo to be judged) where the *Criſis* is prevented by the efficacy of the Medicine. But how many in a year out-live the *Criſis* many days, through the ſtrength of *Nature*, and die meerly through the *Doctor's* taking part a-[gain]ſt *Nature*, by *Phlebotomy* (or *Blood-letting*) [vo]*ming*, *&c.* who was hired by the *Patient* to op-[pre]ſs the Diſeaſe.

[If] ſhould take a particular Survey of all [the] dicines, we ſhall find them all partly ridi-[cu]lous and partly venemous, or at beſt deſpe-

rate:

rate; as universally answering to their *Denomination*, as the rude *Painters Draughts* of old did the Things they represented; under which if it were not written, *This is a Dog*, *this a Cow*, *this a Stag*, *this a Man*, *this a Cock*, &c. no man by the Draught could tell what the Picture represented: so, if those were not called Medicines, a Man could not by the Effect know they were so.

First, as to their *Cathartick*s and *Emeticks*, next their *Diaphoreticks*, then their *Diureticks*, then their *Carminatives*, and next their *Cordials*; which are either *Hepatick* or *Pectoral*, *Bezoardical* or *Cooling*: these indeed have Magnificent *Names*, let the things be what they will.

And here I cannot but take notice of their Artificial Imposition of *Names*, in that they call their *Laxative Medicines*, which are of milder Operation, *Lenitives*; those of stronger, *Cathartick*s; which in *English* is *Purge* from the Latin Word *Purgatio*, as of old the *Romans* called an Enemy *Peregrinus*, that is a *Stranger*.

Now, of this Sort, some work precisely one way (as either by *Stool* or *Vomit*) others operate both ways, *viz.* upward and downward: of the latter sort are *Elaterium*, *Cambogia*, otherwise called *Gutta*, *Gummi*, *Gentian*, *Housleek*, and many others: of the first Sort are *Rhubarb*, *Scammony*, *Coloquintida*, *Jalap*, &c.

Vomitories, because they hear but ill in *Engli*[sh] they likewise call by a *Greek Name*, *Emeticks*, [w]hich the Common Sort, not so well understan[d] think that in the *Name*, some reverend *M*[y]stery contained; and truely so there is: for a[s] or *Seminary* (with us) to avoyd taking, hath [a] *Name* for a *Refuge*; so These, having d[e]

ill under the name of *Vomits*, be changed into *Emeticks*, and will get Entertainment under that name, which would be abhorred under their own Denomination.

So that if a *Patient* ſay, *O good Doctor* give me not a *Vomit*, for ſuch a time I took a *Vomit*, which had well-nigh killed me, no ſaith he ſtraight-ways, *I will onely give you an Emetick, not a Vomit.* If the Party reply, *And what do you call an Emetick?* ſaith he, *A Medicine, that worketh very gently, perhaps once or twice if need be*; and thus the *Patient* accepts of an *Emetick*, who abhorred a *Vomit*; yet both are one and the ſame.

The like Cauſe gave *Scammony*, *Colloquintida*, and *Cambogia*, the Surnames of *Diagridium*, *Alahandal*, and *Gutta Gummi*, as having by their Churliſhneſs deſerved ill ſo often, that they are aſhamed of them. So the *Juice* of *Wild Cowcumber*, called *Succus Cucumeris agreſtis*, is ſurnamed *Elaterium.*

But to leave the *Names*, and come to the *Thing*, what are all theſe *Medicaments* but *Poyſons?* If any be deſirous to make Experiment, let it be on himſelf firſt, or none: Let him, I ſay, but treble the *Doctor's* Doſe to himſelf, and I dare almoſt warrant him Death.

But you will ſay they are corrected by the *Apothecaries Art*, according to the *Doctor's* Preſcription; if ſo, let the Effect ſpeak?

The *Wild Cowcumber* is to be ſliced with a *Bone*- when Green, and the Juice to be received in latter; which Juice precipitates (or puts light *Sedimen*: this is to be ſevered from ice, by Decantation (or pouring off) hich is their *Elaterium*, and is then nto their *Compoſitions.* Can

Can any Thing be more ridiculous? In the Juice indeed is the whole virtue or *Craſis*; and the moſt eminent, in that part, which ſtills out of it ſelf from the Apple, being cut in ſlices over a Diſh by degrees. *So far they are right.* But why the Juice, when clarified (by precipitating the *Powder*, which is light and feculent) ſhould be caſt away, and the *Dregs* (themſelves call it a *Fecula*) be onely ſaved, I ſee no reaſon; but becauſe the true ſincere Juice would be too ſtrong --- *A Gallant Correction.* So *Hellebore*, *Henbane*, *Wolfs-bane*, and all may be corrected; if, being ſtamped green, ſtrained, and then filtred; that only be ſaved, which remains behind in the *Filtring-bag*; or, if drie, macerated by Decoction, and then ſtrained and filtred, and the light *Fecula* ſaved.

The Groſs Apple is rejected, as being too groſs a *Feces*; the ſubtile Juice alſo, as being too efficacious a Poyſon; only the light *Fecula* (which being not waſhed, retains a little of the vertue of the Juice) is ſaved: and then it is a proper *Corrected Medicine* for a *Galeniſt*; and yet of this half a ſcruple would be as effectual as a Two-penny H-----

But why ſliced with a *Bone-Knife?* Blame them not in this, it is a good *Proviſo* for the *Apothecaries Wife* and *Younger Apprentice*, the one a weak Woman, the other a Knaviſh Boy, very apt both to cut their Fingers; and the *Doctor* not knowing what work the Venemous Juice of theſe Cowcumbers would make in a Cut-finger, provides for them (as a Nurſe for a Child) with a *Bone-knife.*

So *Coloquintida* is corrected by hanging three years in the Air on a ſtring, If [illegible] may be called Correction, I am ſure

is of as ſtrong a Compoſition by *Nature's Acts*, as *Coloquintida*, by the ſame *Art* may be corrected fitly for the Dunghil, which before was of value. Thus *Coloquintida*, *Briony*, *Hellebore*, *Aſarabacca Roots*, *Woolfs-bane*, *Aron*, &c. by this Art become fit Drugs for a *Galeniſt*; becauſe good for naught elſe but the Dunghil.

As for the Confections of Poiſons in *Receipts*, becauſe many ſimple People believe that this Compoſition of the *Apothecaries*, by the *Doctor's Direrection*, is a Correction of *Venomes*, ſo as to alter their *Name* and *Nature* into Medicine; I ſay it is a meer Deceit: For they only compound them with Honey or Sugar, and confound them with other Things, in ſuch a proportion, that a Doſe ſhall contain a leſs Quantity of the Poyſon, then ſhall prove mortal; which they might as well have adminiſtred alone, without ſo much pains taken in confounding thoſe Things in the *Compoſition*, which of themſelves are of little or no vertue.

Thus *Opium* is confounded with a many *Simples* into a ridiculous *Laudanum*, of which let be given ſo much as doth contain ſix grains of the *Opium*, and ſee if the Effect be not the ſame or worſe, then if ſo much crude *Opium* were given.

Theſe *Tricks*, then are but *Toys*, barely to confound *Simples*, by beating them together with *Honey* or *Sugar*, into an *Electuary* or a *Confection*, without any fore-going preparation and Separation of the *good* from the *bad*, or of the Pure from [illegible], *&c.*

[illegible] is a ſerious and hidden Thing, I had al[illegible]d, nor doth it come to the know[illegible], but by the ſpecial gift of the Moſt

Most High. It is *He*, that hath created the *Physician*, and hath set him up to be honoured for necessity sake. Nor is it to be thought, that the abstruse *Mysteries* of this Art, lie prostituted to All in every Apothecaries Shop.

They, who desire to read more particularly, concerning the folly and insufficiency of *Vulgar Medicaments*, and the ridiculous Practices of *Galenical Prescribers*, may (by my Recommendation) peruse the Noble *Helmont* his *Pharmacopoly* and *Modern Dispensatory*, where this Subject is handled *ad nauseam usque*, even to a nauseating; I shall not enlarge hereon, lest I should seem but to ecchо to him, whom my intent is only to defend and vindicate.

This I shall only say, It is a very unworthy Thing for a Doctor to administer what he knows not by sight, and yet bless himself, that he hath the Knowledge of all Medicines he prescribes; though this his Skill be but upon Credit by Reading: Perhaps the *Author* was a *Grecian*, *Italian*, *Frenchman*, or *Spaniard*, and yet he as confidently applies his Direction to Men in *England*, (where both *Simples* & the *Constitutions* of Men notably vary) as if no difference at all were between *Climate* and *Climate* and *Persons* and *Persons*, &c.

'Tis an abuse, likewise worthy the most biting and sharpest *Satyr*, that a *Doctor* should undertake the *Cure* of *Lives*, and yet commit the *Preparation* of *Medicines* to an *Apothecary*, and he to [illegible] *tice*, not considering into what hazards the[y] into what dangers they involve the [illegible] Course. For, who is so stupid as [illegible] *Doctor's Name*, *Degree*, *Proud Look*[illegible]

or *Hard Words*, that will ſcare a Diſeaſe into Conformity? No verily, it muſt be the *Medicine*, that muſt effect the *Cure*; in the Preparation of which conſiſts the greateſt *Secret*, and in it a ſmall neglect is of fatal Conſequence.

Now, what can be expected from an *Apothecary*, whoſe Skill for the moſt part is no more than what an *Apprentiſhip* hath gotten him? It is to me, I confeſs ingeniouſly, a Thing of ſerious Conſideration. This I know, *viz.* that the Care of *Preparation* ought not to be lightly ſet by. Yet what *Mechaniſt* is there, that prepares *Venal Drugs*, that may be confided in? But he will rather buy the cheapeſt and moſt raſcal Ingredients, or ſubſtitute *Quid pro quo*, with a thouſand Deceits, beſides the neglect of his *Apprentice*, to whom in the Concluſion, the Care of the *Preparation* is committed, *&c.*

A Poſtſcript to the Reader.

THus Friendly Reader, *have I briefly collected ſome of the moſt remarkable Reprehenſions of this Eminent* Author, *a* Philoſopher *of the moſt Pregnant Faculties of any in our time*, &c. *I purpoſe* (GOD *willing*) *hereafter to divulge more Pieces of the ſame ſubject. For although ſo frequent a* Practice *among Men to* [illegible] *common* Proverb: Si Populus vult

vult decipi, decipiatur; *that is*, If the People will be cheated, they ſhall; *yet every Conſciencious Man ought to endeavor the Contrary. Therefore that the* People *miſtaking ſhowes for ſubſtances, and through that Error rendred willing to be cheated, may no longer be deceived by* Pretenders to Art: *I was willing to ſuſtain this Labour and Charge, not in the leaſt doubting, but that theſe* Collections (*if Read without prejudice*) *may be of good effect to clear the Underſtanding of moſt Men; ſo as henceforth they will be able better to judge of the* Common Practice of Galenical Phyſicians, *and conſequently for the future be leſs prejudiced againſt* Chymical Practicioners, *than heretofore they have been.*

From the *Sun* in *Gutter-lane*, neat *Cheapſide London*; where the *Poor may have Cure for nothing.*

FINIS.